

LUCIFER.

THE LIGHT-BEARER.

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WHOLE No. 910

QUATRAINS.

TO AN ASCETIC READER OF VENUS AND ADONIS.

Is this wine o'erstrong for you?
Yet condemn not, Nose-of-Blue.
Mayhap 'twere wisdom far more fine
To judge your poor self by the wine.

SUSPICION.

Curse not, but pity him whose fate it is
To look distrustfully upon his kind;
A woe full great enough to bear is this,
With faith and love cast out of heart and mind.

THE CHANGELING.

A shape in clanking fetters paused to say
"I am not love; nay, love knows not these lands.
I took his place on that unhappy day
When bonds were locked upon his loyal hands."

THE PROSTITUTE.

She walks the street at dusk's dim hour
To serve those souls who 'neath a glove
Hide shame's soiled hand with careful power,
And cant of purity in love.

A CHOICE.

Chains are not other than chains though fashioned of gold, I cry;
Nor is liberty less than a boon, though thou hast but a cup
and a crust.
Better a bed in the fields and a man's heart at dawn in the sky
Than a luxury great as a king's where a voice ever utters,
"Thou must."

WILLIAM FRANCIS BARNARD.

For the Day and the Hour.

"Rite" does not spell "Right."

A lie disguised only flatters the truth.

Lust may sin, but love cannot even tell a lie.

It is hard to teach an old dogmatist new tricks.

Knowledge is power—when there is enough of it.

Prejudice has only one use for reason: to ab-use it.

Liberty keeps her place, and does not come until she is called.

There is but one power before which tyranny trembles:
thought.

Wisdom can better afford to wait for men to come to her
than men can afford to wait for wisdom to come to them.

Radicalism is a young gladiator who fights unclad, with
only his ideals for weapons, and who knows not caution; Con-
servatism clad in armor, parries and thrusts with extreme care,
knowing his vulnerability.

Love in chains is like virtue commanded, another illustra-
tion, not only of superfluous care and coddling, but of the wide-

spread delusion expressed by the belief in total depravity. To
say that man would rather do wrong than right, and must
therefore always be coerced, is, if the fools could see it, like say-
ing that man would rather be miserable than happy, or foolish
than wise. But the devil-worshippers must have their day.

The evils of partial State-ownership of men we see now,
when the laws define, and commend or penalize so many acts
and activities. The State has its evolution like all other phe-
nomena of nature, a change from simplicity to complexity, or
from partial control to universal and complete control. Whether
the goal of evolution be an absolutism whose soul is one man or
a condition of State Socialism, whether the evolution begins in
a republic or a constitutional monarchy, the end is one and the
same—complete State-ownership. The soul of the State is
power; when the State's power is complete the evil of complete
State control of man's life will be realized.

Divorce as a remedy for the evils of marriage is an expedient
which like many others in this meddling world, only serves to
make bad matters worse. Men and women may only love and
unite by permission of the Government, that is the first evil;
because, as love is a state of emotion, and emotions are neither
created nor uncreated by acts of the will, to promise or to bind
oneself to continue a relation resting upon such emotion is to
stultify reality by stultifying truth and integrity in the individ-
ual; and the act is followed as we all often see by the realized
misery of mismating. But this is where the second evil begins;
a married man and woman may not be free unless one accuses
the other of crimes. They may not part for the best of causes,
that love between them is not; then the acts which are natural
results of bondage, crimes or not, are done, and they part,
soiled and scarred; with curses on their lips and hatred in their
hearts. Thus are bad matters made worse.

The universal lie has received reinforcement of late in many
ways; one most noticeable example being the right about of the
daily-dirty-rags dignified with the name of newspapers, as
shown in articles upon dead ex-Governor Altgeld. While this
man lived there was no better hated man in the world; dead,
there is no praise too bad for him. If it were only shame which
actuated these paid prevaricators, leading them to eat their
words at this late day! But the dictionary from which their
vocabularies are drawn knows no such word as shame. No; it
is not shame; the whining cant issuing from the lips of those
mercenary liars, the editors, flows from the bottoms of hearts
sewered and sodden with the filth of the universal lie, the re-
sult of paltering, pandering, and applauding. What the truth
is, these men never ask; what are the people saying, or, what is
authority saying, this they ask, for this only would they know.
Lies, lies, lies; every day the stream flows forth; no sincerity
anywhere. Only echoes of the moribund mob or of the stealthy
speech of the vampyre powerful; these are all we hear. Ex-Gov-
ernor Altgeld was what he was; but you, liars and utterers of

the lie, you are not the ones to show him to the world, either by praise or blame. You live for influence and not for truth. Out upon your fulsomeness; were this man living he would turn his back upon you. Your praise is an impertinence. You lie!

And now cometh one William M. Salter, and deposeth that, "We cannot pledge romantic love, but we can loyalty and service. It is the height of our moral being to make such pledges—there is no true marriage without them." Mr. Salter is a gardener who by "Ethical Culture" produces moral cabbage-heads, lecturing every Sunday in Chicago. But he is quite right in his statement "that there is no true marriage without" the "pledges" of "loyalty and service"; in fact it is "the pledges" of "loyalty and service" which make marriage true, and the evil thing which it is; though our supercilious worshiper of custom, and kow-tower to the family superstition did not mean this, but rather meant to praise a blameful thing. If it be "the height of our moral being" to "pledge loyalty and service," then to withdraw that loyalty and service from a man or woman must be the lowest depth of that "moral being." Well, well: who would have thought that the matter could be settled so easily! Just marry, and then stick it out through thick and thin; endure through all possible changes of character this side of devilishness, and then you will be doing the high, the noble thing. Why? Hear Mr. Salter again. "Because, the family is of such transcendent importance to the race." Ah, there we have it! Man was made for society and not society for man! This is the pestilence of "ethics" and "morality" that apart from a few precepts stolen from the stores of experience, they take little account of real things; that they rest upon appearances. What becomes of the integrity of a life, of a soul which can find no nobler office than thick and thin loyalty to a union which sacrifices and denies all the true feelings of two hearts? Can the welfare of society really rest upon the denial of real individuality? Marriage vows are promises to give up all that you might become in life if in any way you find it interfering with this sacredness of the family, would not a society better worth saving and honoring result from unions which were in their inception and continuation voluntary, providing that woman as well as man were free economically? Are chains in the nature of things better for man than liberty? So it would seem, if we are to listen to this moralist. But if, as many of us joyfully assert and believe, "Liberty is the mother and not the daughter of order," this Chicago reactionary, though Salter, could hardly in his most reversionary proposals be fresher than in those which he suggests in the name of "Marriage."

By all means, Whitelaw Reid should attend the Coronation Ceremonies and be accepted as the official representative of the Government of the United States; and the President's daughter ought to go too. The divine right of kings could not well find more strenuous exemplars unless the President himself went. What do the people want? The Coronation will express once more the sacredness of authority and will call England's boss to witness, that now, while Britain's murdering a people, nothing has been left undone which would teach Englishmen to be craven or strengthen the swollen might of the State. With the fraud memories of our triumphs in the Philippines, to say nothing of our glorious success in making those at home honor the State first and humanity and manhood last, we can make a splendid beginning at King Edward's Court in preparing for the next step—the creation of a brand new king for ourselves. Some people are never satisfied; let the good work go on.

IRONICUS.

There is a village in Austria, near the Adriatic, where the nudist cure is practised. The debilitated neurasthenics, the tired, etc., can go there, and in the costume of Adam, expose their persons to the air, the sun's rays, or the rain. Thickets are carefully arranged so as to cut off all view of the patients. A hat and short trunks only are allowed; the sexes are separated. Baths, gymnastics and games are indulged in, and a strict vegetarian diet completes the treatment.—*Medical World*.

The Great Anglo-Saxon Partnership in Crime and Infamy.

[The following abstract of the last speech of ex-Governor John P. Altgeld was sent from Joliet to the Chicago "Public," and printed in its issue of March 15. M. H.]

At a great pro-Boer meeting held at the opera house here tonight, ex-Governor Altgeld declared that all friends of humanity owed a debt of gratitude to Gov. Taft for issuing a proclamation soliciting assistance for the Boer women and children who are perishing in foul concentration camps which the British are maintaining in South Africa.

He said that the kind people of America had raised a large sum of money with which to relieve the distress of the Boer women and children, and now we are unable to send it to them. And he then made the startling declaration that we, the most powerful people of the world, could not even perform an errand of charity, because Lord Pauncefoot, the British ambassador at Washington, objected to it; that while we were boasting of our power and of our prestige, and claiming to be a world power, we could not even send a chest of medicine, or a basket of bread, to perishing women and children, because the English ambassador was opposed to it.

Gov. Altgeld further charged that Lord Pauncefoot has for several years meddled in American affairs, and that our state department and Secretary Hay were mere vest pocket conveniences for the British ambassador.

There were 18 counts and specific charges in Gov. Altgeld's indictment.

1. That just before the beginning of the Spanish war Lord Pauncefoot, representing the aristocracy of the old world, meddled in our affairs, and tried to unite the governments of Europe in making a joint protest against America's interference in behalf of Cuba.

2. That when the American people asserted themselves, and our government was compelled to go to the rescue of Cuba, then England issued a strong neutrality proclamation, forbidding all of her subjects everywhere from furnishing us aid, or doing anything that would in any way be a violation of the strictest neutrality.

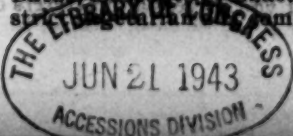
3. That the treaties between England and the South African republics recognized the latter as independent nations, except only as to the right to make treaties with foreign countries; that Chamberlain had repeatedly declared in and out of parliament that they were independent nations, and that England had no right to interfere in any manner with their internal affairs; that Gladstone and Morley and Bryce and that great body of English people who have made England great, were in favor of doing justice to the Boers, but that the aristocracy, to which Lord Pauncefoot belonged, the stock speculators, the gamblers, the whiskey-drinking, cock-fighting, strutting, brutal element that was running the government, wanted the lands and the gold fields of the Boers, and brought on this war.

4. That had our government at that time been true to our traditions and intimated to England that we should regard the destruction of the two young republics of South Africa as an unfriendly act toward all republican governments, England would have stopped, she would have arbitrated, and the horrors that have since been enacted in South Africa would not have happened.

5. But that instead of being true to the sentiment of our people and republican institutions, our state department was so manipulated by Lord Pauncefoot, the British ambassador, that it gave England positive assurances of our moral support in everything she might do; that these assurances were given with so much ostentation as to attract the attention of the world.

6. That Chamberlain publicly boasted that while there was no written alliance between the two governments, there was what he called an understanding between statesmen which he said was of far more importance than written treaties.

7. That in consequence of the stand taken by our government other countries were deterred from interfering, and from helping the Boers.



8. That consequently, through Lord Pauncefote's manipulation, our government has rendered Great Britain greater service than it could have rendered by sending armies and navies into the war.

9. That we have thus made ourselves moral partners in guilt, and morally responsible for the murders, the burnings and the infamies practiced in South Africa by the English aristocracy.

10. That through Lord Pauncefote's manipulation Secretary Hay's son was sent as consul to South Africa, and was ostentatiously sent by way of Lord Salisbury's office to get his instructions; that this was done on purpose to show the other nations that our country would stand by England.

11. That then the inter-oceanic canal treaty was negotiated by Secretary Hay with England, by virtue of which we were to furnish all the money, and do all the work, and get the right of way, but were not to fortify it, but were to leave it in such a condition that the English navy could at any time render our property worthless; and that this pusillanimous treaty was defeated by a republican senate.

12. That the British censor in South Africa has repeatedly stopped and opened our mails which the United States government sent to its own officers in South Africa; that in some cases the censor held these mails back for weeks, and then kindly wrote an endorsement on the envelope, permitting them to pass. Gov. Altgeld held up before his audience fac similes of the envelope with the English censor's endorsement on them, showing how the mails of the American government were thus tampered with, and he charged that no other government on earth would submit to such an insult; but that through the influence of Lord Pauncefote our state department was prevented from even making a protest.

13. That in 1898 the American people declared that concentration camps could not be tolerated on American soil; that now for nearly two years England is maintaining concentration camps in the Bermuda islands, which are a part of America, where she is imprisoning not only men, but eight and ten year old boys, and that no protest has been made by our government against this practice.

14. That instead of maintaining strict neutrality between England and the Boers, as England compelled her subjects to maintain between us and the Spaniards, we have allowed the English to maintain a regular supply camp at New Orleans for the purpose of supplying the English munitions of war, and have shipped over 150,000 head of horses and mules, beside other munitions of war, without which England could not possibly have continued the contest; that we have violated all the laws of neutrality, and that although many of our people have protested against this outrage, Lord Pauncefote's influence over the state department is so strong that not even a protest has been made against it.

15. That now after the humane people of America have raised funds with which to buy medicine and furnish other relief as a matter of charity to the women and children who are perishing in British concentration camps in South Africa, our Secretary of State Hay has refused to even apply for a passport for an American citizen to carry this charity fund to South Africa; that Lord Pauncefote's influence at the state department at Washington is more potent than that of 70,000,000 American people.

16. That through the influence of Lord Pauncefote, we are going to send a special embassy to the coronation of King Edward, so as to endorse the doctrine of the divine right of kings, and at least by our conduct apologize for the acts of the fathers in establishing republican institutions in America founded on the rights of man.

17. Gov. Altgeld further declared that Gen. De Wet with his fighting farmers was a more important factor in the progress of the world than was King Edward VII.; that De Wet and his farmers represented the aspirations and the hopes of the toiling millions of the earth, in all lands, who do the world's work, and make civilization possible; while King Edward VII.

represented simply the parasitic classes that eat the substance of other men's toil.

18. The governor further declared that England was on the downward grade, and will in time pass off of the maps of the world; and that if every Boer in South Africa were shot down, the glory of their heroism would live through the eternities and be forever an inspiration to mankind.

The American Press-Writers' Association.

The most important news of the week to the Press Writers who read Lucifer comes to hand this evening in a letter from Oliver A. Verity, announcing the action of the federal court at Tacoma, Washington, in instructing the jury to return a verdict of not guilty in the case of the three Home colonists, charged with sending obscene matter through the mails in the columns of "Discontent."

In the same letter came a clipping from the Tacoma "Evening News" of March 7, containing the report of the federal grand jury from which I quote one of the best targets ever given the Press-Writers. The "News" says: "Before presenting its final report the grand jury returned five indictments. Four of them were against Home colony Anarchists, Mattie D. Penhallow, J. E. Larkin, James W. Adams and Lois Waisbrooker. Bench warrants were ordered issued for their arrest. All four are indicted for alleged violations of the postal laws. Their offenses consisted in mailing obscene, lewd, lascivious and licentious matter." And from the final report as published in the "News" I select the following: "We find that at Home, Pierce County, Wash., there is a postoffice accommodating a settlement of avowed anarchists and free lovers, the members of which society on numerous instances, with the apparent sanction of the entire community, have abused the privileges of the post-office establishment and department, by depositing, for mailing and delivery at said postoffice, with the knowledge of the post-office official there in charge, non-mailable matter and matter calculated to corrupt and injure the members of the body politic. This conduct has extended over a period of about two years, and though certain members of that society have been indicted for such conduct heretofore, they still assume and display a defiant attitude, and show no intention of ceasing such abuse of the postoffice privileges. We therefore recommend that the postoffice at Home be abolished, and the privilege which the members of this society have so long abused be taken from them." Judge Hanford ordered certified copies of the report of the grand jury be forwarded to the postmaster-general and to the attorney-general at Washington, D. C.

Five days after this extraordinary finding by the grand jury, on spotter or procured testimony, the cases against three of these alleged violators of the postoffice privilege is thrown out of court.

Any one interested in the subject of anti-vaccination should send for the March number of "Animals' Friend" price 5 cts. published by Press-Writer J. M. Greene, 1 Beacon St., Boston. It contains a condensed report of the fight before the Massachusetts Legislature for the repeal of the compulsory law. There are 18 pages of very interesting reading for every lover of personal liberty.

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Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

"Let Us Be Honest; Let Us Be Just."

Near the close of an elaborate article on "Labor's Rights and Wrongs," by William S. Waudby of Washington D. C., in the March "Arena" (N. Y.) a paragraph in brackets—evidently editorial—reads, in part, as follows:

The assassination of President McKinley should arouse the American people to a sense of their danger from unlimited and unrestricted immigration. Anarchists are always derived from these imports, and as the former are opposed to all forms of government—malcontents who would use violence to destroy the existing social and civil order—why should they be allowed to inflict their presence upon this Republic? Would it not be better to compel them to remain in their own countries?

Now, while I impugn no man's motives I would respectfully ask, in accord with the motto at the head of this article,

First, Is it honest, is it just, to say that the people called Anarchists are opposed to all forms of government?

While I belong to no Anarchist society or club, and while I do not call myself an Anarchist I know something of the principles taught by those called by that name, and I know that while they oppose despotisms of all sorts—including the despotisms that lurk under the forms of Democracy and Republicanism—these people believe in and practice SELF-GOVERNMENT; co-operative defense against invasion, in other words they advocate that form of government sometimes called the "Co-operative Commonwealth," in which there are no rulers and no ruled, no millionaire monopolists and no proletaires or paupers, no tyrants and no slaves.

Second, Is it honest, is it just to call all Anarchists "Malcontents who would use violence to destroy the existing social and civil order?"

The word malcontent is thus defined by Webster: "One who is discontented; especially, a discontented subject of government; one who expresses his discontent by words or overt acts."

I take the ground boldly and freely that whoever is NOT a malcontent under "existing social and civil order" is not HUMAN; at least he is not humane or sympathetic with those who suffer wrong and outrage from the working of the misnamed "social and civil order." All progress comes from discontent.

While it is probably true that some who call themselves Anarchists believe in opposing force by force, violence by violence, murder by murder, there is also a large proportion

of these people, perhaps a majority, who prefer peaceful means; who would depend upon the cultivation of a public sentiment, a public conscience, that will, in time, rectify all social and civil evils without resort to the methods of rulers, that is, of war, of assassination, of robbery and murder—as now practiced by every so-called government on earth.

Count Leo Tolstoi, one of the most noted of the Anarchistic "malcontents," deprecates the use of force even in defense of his own life or that of his family and friends.

Third, Is it honest, is it just, to deny to the discontented, the oppressed, in foreign lands, the right to emigrate to this country where only a small portion of nature's opportunities are as yet occupied and used? If this policy of exclusion had been enforced in time past, how many of the writers and speakers who thus would close the doors of America against the discontented of Europe, would now be here?

The writer of the quoted paragraph seems unconscious of the fact that malcontents are born and bred here in this country, and hence that the closing of the gates against discontented foreigners will not stop the supply of malcontents—of those who "express their discontent by words and overt acts."

Query: Did the editor of the "Arena" ever hear of such men as George Washington, Patrick Henry, John Hancock and some others who, a little more than a century ago were denounced by the rulers of England because they dared to express their discontent in words, and even in "overt acts."

The responsibility resting upon the leaders of current thought—such as the editors of the great dailies, weeklies and monthlies of the country, is certainly very great. If these editors mislead the public mind, and either consciously or unconsciously prompt their readers to the commission of acts of injustice and of violence—by legal or illegal means—against innocent men and women, it were better for such leaders "that they never had been born"—to use the words of one of old.

That some of the leaders of current thought are earnestly trying to so direct that thought that all may see and appreciate the real causes of the evils that now afflict the masses of people in this and other countries, is shown by paragraphs such as the following, found in the article of Rev. Dr. Heber Newton in the February "Arena," entitled "Causes of Anarchism:"

It may be that the martyrdom of our good President is to force open our blind eyes. The supreme lesson of the crime of September is that even our Republic must put its house in order, must make its government a real commonwealth, must make its industry humane, just and Christian. McKinley will not have died in vain if his death warns our nation of the rocks ahead from selfish commercialism, from our apostasy to the worship of Mammon. Perhaps by such horrors our people will be made ready to consider whether no other and higher industrial order is possible, no saner and more Christian civilization is attainable in the orderly way of evolution.

Throughout the article, and also throughout the previous article on the same subject, in the "Arena" for January, this same distinguished leader of current thought seems trying to convince his readers that revolutionary anarchism is not the real disease that afflicts this country but only a SYMPTOM of the real disease, which is the false economic, political and religious systems that now curse mankind, in the United States and in all lands called Christian—as when he says: "The burning wrongs entailed by this now out-grown system—unethical, immoral, irreligious—

fire the revolt which we know as anarchism. Anarchism is at one with socialism in the belief that our present competition [rather our monopolistic system that defeats normal competition] is essentially and unescapably unjust and oppressive; that it imposes a new slavery on labor; that it wrests to the luxury of the few the provision of Nature for the support of the many; that it turns bread-winning into a strife more cruel than the struggle for existence among the lower lives around us; that it corrupts morality. . . . that, in short, most of the ills our life is heir to, against which we vainly struggle, are the results of a system. . . . which dooms reform to impotence, government to failure, and religion to hypocrisy."

These be strong, brave and true words; words that would do honor to the head and heart of any leader of thought, be he Christian, Theist, Agnostic or Atheist. But while giving due honor to this learned and earnest "doctor of divinity," let us not forget the injunction that forms the caption of this article.

MARTYRDOM.

Webster says: "Martyr—a witness who testifies with his blood. Hence, one who sacrifices his life, his station, or what is of great value to him, for the sake of principle, or to sustain a cause."

With the facts before us, is it honest, is it just, to speak of the "martyrdom of our good president?" That is to say, is Dr. Newton honest with himself, is he just to himself and to the brave and true utterances which we have quoted from him, when he thus, by implication, sanctions the system, the principles, the policies, the doctrines for which the man William McKinley stood sponsor during his whole life, as well as at the time of his tragical death?

In thus questioning I do not sit in judgment upon and condemn the man whose tragical death was mourned as the death of no man had ever been mourned in America before. William McKinley's heredity and environment made him what he was, and compelled him to do as he did. It is with systems, policies, and doctrines we now have to deal, rather than with men, and hence the question is legitimate,

What were the policies, what the systems, what the doctrines in defence of which William McKinley gave up his life?

Will Rev. Newton say that William McKinley was not an honest, able and faithful champion of the system, the doctrines, the principles of government and ethics which he himself has so bravely and truly denounced in his "Arena" articles?

Hear what Chauncey M. Depew, a leading Republican politician, and always a great friend and admirer of William McKinley, has to say of him, in a recent speech, according to press reports:

Though always a poor man he made possible the gigantic fortunes which have been amassed by master minds in the control, use and distribution of iron, coal oil, cotton and wool and their products. Though never an organizer or beneficiary of combinations or trusts, yet the constant aggregation of most industries in vast corporations of fabulous capital, while due to the tendencies of the age and common to all countries, received tremendous acceleration from his policies. The dominant idea which governed his public life was that measures which brought out our national resources and increased our national wealth added to the security, comfort and happiness of every citizen.

What were these "policies" that so "tremendously accelerated" the great aggregations in the hands of the few?

First, A robber tariff—in the interest of the already rich.

Second, The single, gold standard of currency—in the interest of the already rich.

Third, Imperialism, conquest of the Philippines—in the interest of the wealth-loving, the power-loving, the office-seeking classes.

Whatever may be the merits or demerits of Mr. Depew, as a man or politician, he certainly deserves the thanks of all truth-lovers for this clear statement of the basic principles of the dominant elements in both the Republican and Democratic parties. Not often have we heard the Hamiltonian idea better expressed, namely, that the government should "protect the rich so that the rich could be able to protect the poor."

Depew takes more words to express this idea than did the father of the Federal "constitution," but the central thought is the same, and for the purposes of this present argument the important feature of the "Hon. Chauncey's" utterance is that the centralization of wealth and power in the hands of the few was the "dominant idea that governed the public life" of William McKinley, and if so then this idea, this policy or doctrine, is that for which our late President suffered "martyrdom"—if we accept the common and popular statement that the bullet of Osozgosz put the martyr's crown upon the head of his victim, in which opinion Dr. Newton evidently coincides.

"Always a poor man," says Depew of McKinley. This, from the standpoint of the plutocrat, is an "honest and just" statement. To be rich a man must be a millionaire, if not a multi-millionaire. McKinley died the possessor of a few hundred thousands only—besides certain stocks of uncertain value, also a paid-up insurance policy that would make his wife independent of want though she should live a few centuries longer—living on the interest alone.

While not immediately pertinent to the main purpose of this argument we may remark that McKinley was wise in not being himself "an organizer of combinations or trusts." He knew, or might have known, that the men who make it their business to organize these combinations would see that his wants would be well cared for, so long as his "policies" gave such "tremendous acceleration" to combinations and trusts.

The high priests of law and politics, like the high priests of the "gospel," do not need to engage in gainful occupations or enterprises. High salaries and big fees are much better—much less trouble, much less risk and worry, and even more "respectable."

From the foregoing it would appear that Rev. Dr. Newton and those who agree with him, are not intellectually honest, not morally just, to and with themselves, that is, to the principles of equity and humanity for which they seem to be contending, and those who are not honest and just to and with themselves are not apt to see clear enough to be honest and just to and with others. M. HARMAN.

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Neo-Malthusianism Criticised.

BY ROBERT MOORESHOLME.

I must criticise Neo-Malthusianism, not alone because it says "marriage" where logically it means the reproductive relations of the sexes, but also because the truth or falsity of its first principle is irrelevant to the practical question for an individual or pair under the rule of institutions—especially for a woman contemplating the question whether or not she shall put herself in the way of having offspring. If in fact she must depend upon a man for support for herself and child, this proposition takes first place with her, and the abstract question of whether or not population tends to increase faster than the means of subsistence and even the nearer question of whether or not there is for generations to come plenty of land, seed, fuel and building materials, but monopolized so that labor is not admitted to enjoy them for the benefit of the laborer, and all such questions, are not to the precise point as regards herself, her independence and dignity, her ability to maintain these and rear a child or children as she would be content to rear them.

For illustration, at the time when coal was regarded as the only important fuel and source of power for manufactures, speculations were rife as to the exhaustion of the coal supply, especially of England, but good old John Weston of London wrote that the possible future exhaustion of the coal-beds was not the cause of the scarcity of coal in Bethnal Green fireplaces. The inability of individuals, it will strike every reflecting reader, or the inability and indisposition of the masses to take some of the immense stores of coal in the mines and consume it for their present comfort, is a more sensible explanation of their freezing in their homes while the question of the exhaustion of the supply could be postponed at least for a couple of centuries.

It is not my intention here to rehash arguments against the Malthusian doctrine—such as that given land, the power of increase of food is in excess of any need so long as the earth is not filled. It is my aim to direct attention to the really valid grounds for prudence and most for women, because it surely concerns them the most nearly and positively.

The rivers may go dry in time, but that is not why ten thousand people now pay tribute to one for water from a spring. The rivers may never go dry, but this makes no difference in the fact that water rights are sold; and the wife of the man who sells them can have all her children provided for so long as she is the wife of the owner.

So whether population tends or does not tend to increase faster than subsistence, if it be the fact that subsistence is not in sight for the coming child and not at the disposal of the mother in her own power, the immediate question for her is very distinct—independence for herself and subsistence for her child.

If she will be prudent neo-Malthusianism, though irrelevant, will not hurt her. The contrary belief, as optimism, would tend to confuse her into this imprudent thought: That there is plenty. Alas, it is not accessible to her.

I blame neo-Malthusianism merely because as a false reason for present prudence it disappears before argument—that there is plenty for a long time. Then comes the danger: If your argument has been upset you give up your position but your purpose was circumstantially correct. Let me restate neo-Malthusianism with qualifying words which will render it sure for present application in populous countries. Population tends to increase faster than the means of subsistence in the power of the masses where there is a lack of land or invasion of economic liberty. This is the actual condition.

I would not encourage women to shut their minds against theory but would like to see them hold clear, conscious views of the why of their action, which will thereby be the steadier. Thus I contend for correct reasons for what we believe and do. The Christain's faith does not rest upon a testimony by Josephus, though that is what he introduces in an argument and woman's sexual prudence cannot depend upon a theory which has not prevented some couples from having wealth enough to feed a thousand children while others do not succeed in feeding themselves, with or without children—a theory moreover, which has to explain the most abject poverty in some sparsely settled regions, which poverty is easily enough explained in the actual circumstances by the observed facts of lordship, prostitution, tribute and insecurity, with subjects accepting that sort of dominion in a spirit as submissive as the model orthodox wife's obedience to her husband.

These observations are called out by the circulation of a statement of neo-Malthusian principles. Arthur C. Everett is active in sending them out. I think he will not misunderstand me. We can agree that the only view of possibilities in actual conditions is what those conditions produce. The proletarian does not practically err in taking it that his world is what Malthus said, but that really depends upon the sort of animals the other proletarians are. A female Malthus could just as well write a treatise making every woman dependent for her support on a man. It is so while they think it must be so. Otherwise the limits are the habitable earth, or the force which keeps men and women off it and hinders them from inventing and using facilities of exchange.

Common-Law Marriage.

BY S. R. SHEPHERD.

Am sorry Tak Kak takes so lugubrious a view of that court decision. A thin slice, to say nothing of half a loaf, is better than no bread. Tak Kak wants the whole thing or nothing—now or never. He won't wait a minute. Progress is necessarily slow—step by step—but Tak Kak won't have it that way. He wants ultimate perfection at one jump. He is like the newly arrived Irishman who indignantly refused to pick up dollars in the streets saying "be gobs he'd wait till he found guineas."

Common-law marriage is only dangerous like fire or razors when bunglingly used. If a couple do not wish to be married let them preserve their names and not introduce each other or pass as husband and wife. That solves the problem. New York has just enacted a law providing that a man and woman may marry themselves by simply living as husband and wife. That is progress. Some people always look on the dark side. If presented with a farm they would spurn the gift because of a knot-hole in the fence.

"No person will rule over me with my consent. I will rule over no man."—Wm. Lloyd Garrison.

VARIOUS VOICES.

H. A., Fairbank, Ariz.:—I have come to long for my weekly *Lucifer*. It is growing better all the time. It is the kind of education most people need, and is surely an evangel. Enclosed find \$2 for which send me "Hilda's Home" and "Chambermaid's Diary" to accompanying address.

J. B. Billard, North Topeka, Kan.:—Every thing you say about the entertainment of "Prince Henry" is right. You cannot criticize such actions too severely. I wish your editorial could be read by every person in our country. It is too true that we have scarcely anything left but the name of Republic. Every American citizen should be ashamed of this display of homage to Royalty, and this waste of money so much needed for many useful purposes.

W. W., New Haven, Conn.:—I am mailing you a copy of the "Evening Leader" of March 5 containing a letter by C. H. Wessels entitled "Marooning the Anarchists." This letter you will probably recognize as one that appeared in *Lucifer* No. 904. I thought it particularly good, so I cut it out and enclosed with it a brief request that it be reproduced in the "Evening Leader" and mailed it to that paper, with the result as you see. In this paper it will doubtless reach a great many people who would never see it in *Lucifer*. I am greatly pleased with the success of my effort to give it a wide circulation.

Wm. Halligan, Ephrata, Pa.:—Your editorial on the last seven days' wonder, Prince Henry of Germany, was a "corker." Be honest—do you expect things different? We are taught to see the clothes, decorations, etc., not the man. I think he was the most disgusted man in the crowd. You will find \$1 enclosed for which credit my sub. to 955.

[The letters of Friends Billard and Halligan are samples of opinion expressed by our readers in regard to the visit of "Prince Henry" and the disgraceful exhibition of themselves made by the people of the United States. Truly, if a man of sense, he must have been the "most disgusted man in the crowd." M. H.]

S. R. S., Kas.:—Sincerely wish that *Lucifer* would devote more space to concrete affairs and less to abstract assumption and theory. I note with profound relief and gratitude that there was nothing about Anarchy in last issue. Shake! Give it a long rest.

[Theories are general deductions from "concrete affairs," or matters of fact, hence are right in their place. As to "assumptions:" When Archists cease their assumptions of right to invade their neighbors; when they cease to persecute and imprison those they call Anarchists, there will be less occasion to speak of Anarchy as a theory or philosophy of life. Until that time comes, all who do not want to be themselves invaded and robbed should join forces to defend the persecuted Anarchists. See article in this issue entitled "American Press-Writers Association." M. H.]

Mrs. Lena Selde, Davenport, Wash.:—*Lucifer* No. 908 is excellent, words cannot tell you how pleasing its articles were to me. I always thought your columns were closed to us Socialists, but I formed a different opinion when I saw Comrade Stront's article. He is the most active Socialist in our Local. I enclose 35 cents for *Lucifer* thirteen weeks, the "Prodigal Daughter," and extras of No. 908.

[*Lucifer's* columns have never been closed to Socialists. Many of our subscribers and contributors call themselves by that name. Though not agreeing with some who think the time is now ripe for political action I have constantly urged the necessity of co-operative effort looking towards the establishment of the "Co-operative Commonwealth." The words of Geo. D. Herron and others of similar views, have often been commended in our columns. We are always glad to supply back numbers to those who can and will judiciously use them. M. H.]

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